THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Progress is the universal law of both worlds. Responsibility never ceases, here or hereafter. Where progress ends, who will dare to say; or guess, or speculate as to the many mansions into which there may be many removals?"—S. C. HALL.

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IS GOD AN UNEMBODIED SPIRIT?

THERE have been numerous articles written on the much debated subject, respecting the personality of God. It is not my purpose to try to bring forth any new doctrine or truth, but to hold before the mind of the reader some inductive arguments taken from Holy Writ.

Notwithstanding the many positive declarations of scripture, that God has shown Himself to worthy men of the past, the great concensus of opinion among orthodox Christians is that God is some shadowy being who cannot be seen, felt, or heard; whose presence is everywhere and nowhere throughout the boundless infinitude of space. The more learned orthodoxy claim that "God is a spirit, and spirit is the negative of matter." The last view is not different from the first, except in the whitewashed manner of expressing it.

There are two component parts to man—the spirit and the body. These two united constitute the soul of man. (Doc. and Cov., Sec. 88: 15, 17.) Inasmuch as God has provided the resurrection, whereby the body and spirit are reunited and made immortal, and man in his mortal sphere of action has both body and spirit, and is called mortal man, we conclude that there are mortal and immortal souls with which God deals in time and in eternity. With these preliminaries, let us see if God is an immortal soul, possessed of a material body.

We are often cited to the words of Jesus as recorded by John (John 4: 24), which say, "God is a spirit." Does this statement

prove Him to be an unembodied spirit? No, not in any sense of the word. God is a spirit. So is man. But who would say, because man is a spirit, he has no material tabernacle? In proof of the statement that man is spirit, see II. Cor. 12: 2, 3, wherein Paul says, "I knew a *man* in Christ above fourteen years ago, (whether in the body, I cannot tell: or whether out of the body, I cannot tell: God knoweth); such an one caught up to the third heaven. And I knew a man (*whether in the body or out of the body*, I cannot tell: God knoweth)," etc. This clearly shows that this man was a man whether in the body or out of it. If this is insufficient, read Phillippians 1: 22, 23 and 24, wherein the same apostle says, "But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a straight betwixt two, having a desire to depart, and to be with Christ; which is far better: *Nevertheless to abide in the flesh is more needful for you*." Thus the oft repeated statement that "God is a spirit" is positive, correct; but there is nothing to prove Him to be an unembodied spirit.

If the purely, unembodied spiritual life is the highest existence for God, or God's offspring—Man—then why did Jesus Christ go back to the tomb and take up His body which, according to the above theory, would only decrease His glory? Can a true believer in Christ ever think of Him retrograding? John the Baptist said "*He must increase*, but I must decrease." (John 3: 30.) Consequently every step which Jesus took was straight forward, toward the life which His Father has, "For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5: 26.)

Again, if that bodyless, spiritual existence be the highest order of life—which it must needs be if God, the Author of life, be such a being as modern divines would have us believe Him to be—then what had Jesus done to deprive Him of the purely spiritual existence which He had while His body lay in the tomb? On account of His being faithful in all things, and by the appointment of God all power was given unto Him in heaven and in earth, thus making Him equal with God. Remember this fact. Jesus Christ, the Savior of the world, was separated from His body of "flesh and bone" for three days only. He hastened to the glory of His Father. He received His power from His Father, and if His Father had not the power to take up His body of "flesh and bone," how could He give that power to the Son? The truth is, He gave no power which Ae had not exercised Himself. Thus He instituted the glorious resurrection and made Christ the first fruits thereof. Those who follow the Son will partake of the *first* resurrection. Paul says, "The dead in Christ shall rise first." (I. Thess. 4: 16.) Then, to come forth in the first resurrection will be a reward for faithfulness. Thus He takes those whose spirits have gone into paradise—the place prepared for the detention of spirits—and

whose bodies have gone back to mother earth, from that purely disembodied spiritual state, into the resurrection of the just—the first resurrection—as a reward for their righteousness; while those who have disobeyed the truth and found pleasure in unrighteousness, will not be permitted to leave their separated condition "until after the thousand years are finished," which thousand years is the Millennium. (Rev. 20: 5, 6.) Why should God give the wicked one thousand years of spiritual bliss, if the unembodied state is bliss, while the righteous are deprived of such, and even Jesus Christ be permitted to live only three days in the condition that the believers in a bodyless, partless, passionless God, think God's existence to be?

Let us examine other proofs. In Revelation, twelfth chapter, we are told of the war which was fought in heaven, wherein, Michael and His angels fought against the devil and his following, and won a most glorious victory, in that the devil and his angels were cast out of heaven on to the earth, and they "would have power to deceive the whole world." Through their opposition and resistance to truth, they were cast out, being not permitted to take upon themselves bodies of flesh and bone, neither to come into the glory of Christ. This unembodied spiritual existence of the devil and his angels is given as a punishment of the most fearful character, and is proved from Mark 5: 1 to 15. So anxious were they to get out from under this unembodied spiritual existence—which condition is a curse from God—and so strongly did they desire a body, that we are told legion of them entered one man, and as they did not know how to care for a body, not having been born according to the appointment of God, the man became a raving maniac and no man could tame him or bind him with chains. When they saw Jesus coming, they asked Him why He had come out to torment them. They knew that at Christ's word they would have to depart from the body of the man, and they called this separation torment. When they saw the determination of the Savior, they asked the privilege of entering the bodies of some swine which were feeding near by, so anxious were they to obtain a body. And when they were suffered to enter pigs' bodies, they knew no more of how to care for those bodies than they did the man's body from which they had been driven. Does it not argue, that if God is spirit only, without a body, the devil would rather prefer such an existence for himself that he might have greater power to deceive the whole world? Is it possible the world at large are worshipping that unembodied spirit which was cast out of heaven, and are calling him God? Has he been so successful in deceiving the whole world? (Rev. 12: 9.)

Everything which God has prepared for His children has been pronounced good and is intended for their advancement and glory. There is no more priceless blessing given to the human family than that which destroys death. That blessing is the

resurrection—the reuniting of the spirit and the body: and if a spirit without a body is God's exalted station, what reason can be assigned for His instituting the resurrection, whereby all the faithful can go from glory to glory?

The Apostle John would lead us to believe that it was the spirit of antichrist which denied the bodily existence of God. In I. John 4: 3, is recorded the following: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now it is already in the world." No Christian would take the stand that Jesus Christ is not God in view of John 1: 1, wherein we read, "In the beginning was the Word, and the Word was with God, and the Word was God."

The certain sound of revelation through Christ the Head has taught us the character and attributes of God, and "the anointing we have received of Him abideth in us, and we need not that any man teach us." (I. John 2: 27.) We, as Latter-day Saints, should praise the Lord all our days for the light and knowledge which we have received with respect to the personality of God, our Father, and Jesus Christ, His Son. We know it is life eternal to know the only true and living God, and Jesus Christ whom He has sent.

Let men who believe the written word of the Lord, and who are possessed of reason, leave off their false ideas with respect to our Heavenly Parent, and come worship Him who hath made "heaven and earth and the sea and the fountains of waters;" for therein is peace, joy, security and eternal life with God the Father and His Son Jesus Christ, to whom be praise and dominion forever and ever.

London, England. W. P. Monson.

PROVIDENCE IS OVER ALL.

"Master, we have toiled all the night, and have taken nothing: nevertheless, at thy word I will let down the net." (Luke 5: 5.)

The Savior's public acts to His disciples were generally performed with the view of conveying some important instruction, which was powerfully impressed upon their minds from its connection with some incident which had recently occurred. Thus in the passage from which the text is taken, a lesson was conveyed to Peter, and other followers of our Lord, to continue with perseverance in the path of duty, and leave the result with God.

To the same effect, in Ecclesiastes, the wise man teaches us. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." (Ecc. 11:6.)

When Peter had obeyed his Master, and found the result in a

large draught of fishes, our Savior bade him show the same patient faith in a higher sphere of action which lay before him. "Fear not; from henceforth thou shalt catch men." (Luke 5:10.) This incident, therefore, affords encouragement to us, both in the prosecution of our providential calling, and in our efforts to do good to others.

First. In our providential calling we may often have to say that we have toiled all the night and taken nothing; but at Christ's command, we must again let down the net of exertion, and it may be abundantly successful. We should ever remember that God directs both men and things; regulating both our personal course and those special affairs with which it is connected. These do not always move in parallel lines; but they will meet in certain places foreseen by God. He keeps the time of blessings in His own hand; and we shall meet the good designed for us, if we persevere in the way of righteousness. We may have been moving as from the south, while some peculiar blessing has been coming to us from the east; and it has been in preparation for several years, though we could not see it till the moment it met our faith. We thus learn not to "walk by sight" nor be cast down in seasons of disappointment, but trust the living God, who can give us whatever good thing He pleases. Continue, therefore, in the steady path of duty, under the most disheartening circumstances; when we seem farthest from realizing our hopes, they may be fulfilled in an unexpected manner. Christ, by an unseen act of His power, brought a shoal of fishes to the side of the boat, at the very time when Peter let down the net, in obedience to His command. A similiar event occurred at another time; and still more specially did Peter prove the all directing power of his Lord, when on being told to cast his hook into the sea, he found a piece of money in the first fish that he took, just enough to pay the "tribute" for Christ and himself.

Again: let no difficulties, real or apparent, drive us from the right path, or else we may miss a blessing intended for us, or have it long deferred. This was the case with the Israelites, who refused to go forward into the promised land for fear of the inhabitants, whom God promised to drive out before them, and were accordingly kept wandering for many years near the verge of Canaan, as a punishment for their unbelief. Let us be content that God should bless us at the time He sees best, and in the way which seemeth good in His sight. Man ought to be cautious in calculating future events. He cannot calculate them aright; for he knows not what contingencies may happen. Had Peter reasoned according to human wisdom, he would have argued that there was no use in again letting down his net; for the fishing boats had been sailing over that part of the sea during the whole night, and they had dragged their nets through every part of the water, so that there were certainly no fish in the vicinity, or else

they would have taken some. But he unhesitatingly did as Christ bade Him, assured that it was for a good purpose.

It has happened in cases of sickness, that after all the usual remedies have been tried and have failed, some simple medicine has been administered and wrought an unexpected cure. More remarkable still are the numerous instances of God's power, shown in the administration of the "laying on of hands" by His authorized servants. It has often occurred, too, that after men have wearied themselves in seeking an opening for business, and have been ready to give up in despair, Providence has provided one in a manner that could not have been anticipated. It came from a different quarter from that in which they had been seeking. God's ways are not our ways, nor His thoughts our thoughts.

Second. In our efforts to do good to others we shall often have, in a similar manner, to say, "We have toiled all the night and taken nothing," but if at Christ's command we continue to let down the net we may be highly successful.

Peter was to be a fisher of souls, and a successful one; but he and His fellow apostles seem to have done little good until the day of Pentecost. And even after they were baptized with the Holy Ghost and with fire, they often seemed to labor in vain and to spend their strength for naught.

In like manner, our sincere attempts to benefit mankind are not infrequently marred, our most reasonable hopes deferred, and our best laid plans frustrated by unseen contingencies, or by the hardness of the human heart. Yet our labor in the Lord shall not be in vain. He never sends a servant on a useless errand. If faithfully executed, it will accomplish the design of the Master. Our wishes and the end which He has in view may be very different. Our design in a work may not correspond with God's object in setting us to do it; but a good end will be accomplished. The same Divine power which appoints a workman, gives him his work, and furnishes the means by which it is to be done. This is the elder's hope. Is he called of God to preach the gospel? Then an office is assigned to him, which, if fulfilled with fidelity, will redound to his good and the glory of God. The amount of success must be left with Him who alone can "give the increase." We are apt to judge of man too much by the apparent results of his ministry; but some of the ancient prophets were most unsuccessful in preaching to their countrymen, though their writings remain a lasting legacy to the children of God. The seed that has been sown, although long in springing up, may ultimately produce an abundant harvest.

This is the loving mother's encouragement. With patient labor, accompanied by many prayers and tears, she endeavours to impress the hearts of her children with the principles of eternal truth. But the result of her efforts is sometimes long deferred. She toils through a long night of youthful petulance and folly,

and her exertions seem to avail nothing. Yet the perseverance of faith is generally crowned with success; and in an unexpected way, or at an unlooked for time, the dormant seed is expanded by the influence of Divine grace, and she reaps the reward of her maternal care.

The Sunday School teacher, branch or ward teachers, and all agents employed in doing good, have often to complain with Peter, "We have toiled all the night, and have taken nothing," yet like him, let them again "let down the net," and they may obtain a rich recompense for all their pains.

The least benefit conferred upon a soul is more valuable than a miraculous draught of fishes, because it is eternal; and if one soul saved be our "crown of rejoicing in the day of the Lord," it is a richer jewel than the brightest diadem that monarch ever wore.

We labor for eternity! Our faith, our seed, and the soil in which it is sown, are all connected with infinity. The very seed time is life, and the harvest is immortality! Let the grandeur of the work, of the scene, and of the prospect before us, influence our hearts with a superhuman patience of hope and love; and, although we may have toiled during a long night and taken nothing, at Christ's command, again let down the net for a draught.

"The arrow fleets—the sparrow falls, but Providence is over all."

64 Grange Road East,
Middlesbro'. BEN A. CRITCHLOW.

To be glad of life because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can, with body and with spirit, in God's out-of-doors. These are the little guide-posts on the footpaths to peace.—HENRY VAN DYKE.

IF thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything else to distract thee, but keeping thy Divine part pure, if thou shouldst be bound to give it back immediately; if thou holdest to this, expecting nothing, fearing nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy. And there is no man who is able to prevent this.—MARCUS AURELIUS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 29, 1910.

THE YEAR NINETEEN HUNDRED AND TEN.

THIS issue of the *Millennial Star* closes volume seventy-two, and before the publication of another number, the year 1910 will have passed away. It has been a period of activity and growth throughout the Church of Jesus Christ of Latter-day Saints.

From Salt Lake City, Utah, founded in 1847, the headquarters of the Church, the saints have gone out into "all the regions round about,"—into Idaho, Oregon and Canada on the North, Wyoming on the east, Nevada and California on the west, and into Arizona and Mexico on the South—until to-day they are numbered by tens of thousands, being organized into sixty-two Stakes of Zion, which are made up of six hundred and ninety-four wards.

In the four great central Stakes located in Salt Lake City, and the Stakes in neighboring cities, the cry predicted by the ancient Prophet Isaiah is already heard, namely: "The place is too straight: give place to me that I may dwell." (Isaiah 49: 20.) The cry and petition are answered, and as a sequence, the waste places of Western America acquired by the people of God are cultivated and made to "blossom as the rose." In Utah, which aforetime was as unfruitful and barren as a desert, wherein the saints now dwell together in love, peace and plenty, a mighty commonwealth of the Church of God has arisen. All the varied conditions favoring the substantial and permanent growth of this commonwealth have been greatly enhanced during the past year. Wards and Stakes have been frequently visited by the General Authorities, who have imparted to the saints the word of the Lord, and have made new organizations of the quorums of Priesthood and auxiliary associations, and effected such re-organizations among the established orders of the Church so as to promote the interests of the whole. Local authorities have manifested a spirit and zeal throughout the entire year that are praiseworthy.

Thousands of Latter-day Saints gathered from all parts of the Church in Zion to attend the recent October Conference. It was a memorable occasion. A spirit of unanimity pervaded the vast congregations, who gave rapt attention to the wise counsels and words of admonition and warning that fell from the lips of the First Presidency and Twelve Apostles and other General Authorities.

And in nothing was the union of the saints made more apparent than in the mighty uplifting of hands on the sixth day of October to sustain by common consent these authorities in their various appointments. Surely the significant and impressive words of Jesus found fulfillment on this occasion. Appealing to the Father in behalf of His beloved disciples, He said: "That they may be one even as we are one." (John 17: 22.)

During the conference the Spirit of God rested upon the saints, melting their hearts, softening their feelings, renewing their hopes, strengthening their faith, and planting in their souls a fixed and unyielding determination to serve Him and abide in His Truth. A stranger, attending the sessions of the conference, might well have concluded that the spirit which characterizes the simple worship of the Latter-day Saints is an unconquerable spirit. We affirm that such is the case. It is the spirit of the Anglo-Saxon—the spirit that actuated and sustained ancient Israel and Israel of the Meridian of Time in all their anxieties and trials; the spirit that sustained the Savior while stretched upon the cross, and enabled Him in the moment of His greatest agony to give utterance to the immortal words: "Father forgive them, for they know not what they do"; the spirit that sustained His apostles in the hour of their supreme trial, and enabled them in each instance to meet their death unflinchingly; the spirit that rested upon Joseph Smith, the Prophet, as he was being led to martyrdom and enabled him to say: "I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offence towards God and towards all men. I shall die innocent, and it shall yet be said of me that he was murdered in cold blood"; the spirit that was upon Hyrum Smith, the Patriarch, who, closing his ears to the earnest entreaty of the Prophet who besought him to seek safety in flight, preferred rather to remain and share the fate of his beloved brother; the spirit that has comforted and sustained the saints in all ages of the world when overwhelmed by persecution, sorrow, distress and death. It is a spirit, in fact, that, though defeated, knows not discouragement nor despair. Christ was apparently defeated, but in that defeat He obtained a glorious victory, for, by the shedding of His precious blood, salvation is brought to the human family. Joseph Smith, the Prophet, was apparently defeated, but in that defeat his testimony, which was sealed by his blood, was made binding upon the world, and he will rise to a crown of martyrdom—one of the chiefest of the martyrs. Therein is victory. And in these instances, as in all others of a similar character, "The blood of the martyrs is the seed of the Church."

If it may be said in truth that the Church of Christ has prospered at home, so likewise it may be said with equal truth that it has prospered abroad. John the Revelator, while upon the Isle of Patmos, gazing into futurity, "saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that

dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth and the sea and the fountains of waters." (Rev. 14: 6, 7.)

This message was delivered by the angel to Joseph Smith, the Prophet, and to-day is being preached to the people of the world by approximately two thousand elders of the Church of Jesus Christ of Latter-day Saints, who are crying with a loud voice, "Fear God and give glory to Him, for the hour of His judgment is come"—"repent and obey the Gospel."

Important missions have been established in the Northern, Eastern, Central, Southern, Western and Northwestern States of the United States; in Great Britain, Denmark, Norway and Sweden; in Germany and Switzerland; in the Netherlands, South Africa, Japan, and in the Islands of the Sea. The elders who have been laboring in these various missions during the year have evinced a spirit of activity, energy, and devotion to the work that is admirable, and, as a result, many faithful testimonies have been borne and numerous baptisms reported. Apparently, no merely human considerations have had any influence whatever to quench the ardor and holy zeal of these humble servants of the meek and lowly Nazarene. Nothing but the inability that oftentimes comes through sickness of the body, would induce these valiant defenders of the faith to lay down the heavy responsibility they are under and return to their homes. There is not one in five hundred, who, after reaching the missionary field, refuses to work, and rare indeed is the case where an elder will presume to leave his station and return to family and friends without an honorable release. In this great missionary movement of the Church of Jesus Christ of Latter-day Saints is witnessed a spirit of devotion to principle and sacrifice to duty, which, if it is equalled, is not surpassed in all the wide world.

Notwithstanding there is a constant movement in the ranks, some coming into the field and others going out of it and returning to their homes, yet the record shows an average enrollment of seven hundred and ninety elders in the European Mission for 1910—men who have prosecuted without cessation their special and important labors under the most adverse as well as favorable circumstances. The spirit of persecution which has exhibited itself at sundry times, in sundry places, has not weakened their faith, or dampened their ardor, but has rather confirmed them in the righteousness of their cause, and inspired them with renewed energy and a fixed and immovable determination to go forth and preach the gospel to "every creature" in compliance with the injunction of Christ.

Their humble labors have been attended under Divine blessing with success, as shown by the following figures covering the most

salient features of their work during the first eleven months of the year:

Tracts distributed from door to door, 7,445,488; in open-air meetings and otherwise, 1,008,760; total tracts distributed, 8,454,248; gospel conversations, 634,526; books sold, 178,292; books loaned, 20,687; books given away, 75,723; total books distributed, 274,702; meetings held in halls, 14,470; in cottages, 5,063; out-doors, 4,062; total meetings held, 23,595; total Priesthood and auxiliary association meetings held, 18,525; grand total meetings held, 42,120; baptisms, new members, 2,157; children of members, 378; total baptisms, 2,535.

Total *Millennial Stars* published, 134,770.

We heartily commend the elders for the excellent showing made, which is gratifying in every respect, and feel justified in entertaining the reasonable view that an ample harvest yet remains to be gathered in future years. The Lord is with His people; who will be against them? How impressive and consistent are the words of Isaiah when applied to the Latter-day Saints! Glancing down through the ages and with his eye fixed upon Zion, the people of God, he said: "No weapon that is formed against thee shall prosper: and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isaiah 54:17.)

RUDGER CLAWSON.

ETERNAL PROGRESSION.

"BUT as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name." (John 1:12.)

Man is both human and divine. To his fellow humans he is a human being; but to God his Maker he is divine—divine even in his humanity. His essence is the nucleus of a god: he may possess the power to become one of "the sons of God."

> "There is a divinity which shapes our ends
> Rough hew them how we will."

The significance of the human entity lies in his being conscious and most susceptible to the ministrations of the Holy Spirit. "There is a spirit in man, and the inspiration of the Almighty giveth it understanding." The spirit of progress is the mother of genius. The cycle of the ages bears witness of this. Man must move. The dynamic of progress is faith. In the potency of our faith lies our "power to become."

The plan of the ages is open before Him who framed the spheres. "God formed man out of the dust of the earth" for "a wise and

glorious purpose," i.e., that he might progress, and progress he must if he will only obey the promptings of the Holy Spirit.

"As man is, God once was; as God is, man may become." That is a divine incentive to progress. Had it been impossible of attainment, Jesus would never have said, "Be ye perfect, even as your Father in heaven is perfect."

"Not enjoyment, and not sorrow
Is our destined end or way;
But to act that each to-morow
Finds us farther than to-day."

"In the midst of life we are in death," yet we must work while it is our day. Has not many a battle been won when the field has been literally strewn with dead and dying belonging to the victorious army? So it is that, in this life, "cap and bells" often jostle the "death's-head" whilst doing it's wild canter. Life is real, but death is but a name; only a name for a natural event—an epoch in an eternal destiny. The grave is no blind alley, it is a thoroughfare. What grave could hold the soul of man?

The way of progress is open to all. It is not all sunshine and flowers: but it has its many rewards. It lies in the obedience to God's revealed plan of life and salvation—it is by working and enduring that we gain—and retain the path of true progress.

"Earth's brightest colors wear to black,
Our spirits beat the homeward track;
To our primal home.
Beauteous vistas will then expand
To a fuller life and grand:
A life illimitable."

Gateshead-on-Tyne. AUBREY PARKER.

THE JUDGMENT SEAT.

THE grand and glorious picture which is exquisitely drawn by John of his vision of the final judgment (Rev. 20: 12), is undoubtedly a passage of scripture not by any means to be treated with indifference. It appeals to every one, great and small, and includes in its scope all human beings that were ever created—all mankind from the foundations of the world—from the moment that the voice of Jehovah sounded through chaos, "Let us make man" (Gen. 1: 26), up to the present time. It is especially pregnant with meaning to those who are standing on the solid footstool of truth. What of the multitudes who embrace no truths—those who are content to plod along on that broad road, ridiculing His holy word, the divine message of love from our Father in heaven? Naturally the question arises, Are we prepared for this great event? Is our conscience void of offense towards Him? Briefly,

Are we ready to make our assertions to the great and all-wise Master at the judgment bar? The answer to these quotations I state forcibly and sincerely, Yes, on the following condition: "If we do the will of our Father which is in heaven." (Matt. 7: 21.)

As Latter-day Saints, we should be the happiest people on the face of this earth, to comprehend that true religious life, which after all concerns us more than any other one element, by adhering to the laws of the living God, to extend love to our neighbors, by making sacrifice easy, and finally, by stirring the soul to the loftiest contemplation of Eternal power. As children of our Father in heaven let us build firm and deep, put forth all energy that we may accomplish our individual parts in endeavoring to do His will, and conclusively, that we may stand without blemish in the presence of the great Judge where our reward shall be abundant. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. * * * Then he shall say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: * * * And these shall go away into everlasting punishment; but the righteous into life eternal." (Matt. 25: 31-34, 41, 46.)

Mardyke, Cork, Ireland. D. G. ATKINSON.

ETHICS OF THE TOBACCO HABIT.

ONE result of the tobacco habit is its psychological effect, noticeable in practically every person addicted to the habit, but not observable by the person himself.

The writer once addressed a series of queries to prison directors, officers of reformatories and others, in order to obtain a concensus of opinion regarding the effect of tobacco upon the character and morals of men. There was no lack of evidence submitted that tobacco has a noticeable damaging effect upon the character, especially when used "to excess," and when used by boys. But the reply of one prison director was of special interest. He said he had never noticed that tobacco had any observable effect upon a man's morals, and added that he himself smoked. The two sentences went well together. Probably no user of tobacco can detect any change in his character as a result of the tobacco habit.

But there is a change.

What subtle influence is it that causes a man who promptly

yields his seat in a crowded car to a strange lady—what is it that causes this man to emit tobacco-smoke in the presence of ladies oblivious of the fact that to some the odour is extremely nauseating and depressing?

What gives a man the impression that he has a right to pollute with tobacco-smoke the air of a frequented place, and who, if he thinks at all of the inconvenience it causes others, dismisses the matter with the thought that "they should get up-to-date and accustom themselves to it—they are in the minority?"

What is it that causes a man to enter a non-smoking compartment, or lift, or other public place, and often in face of a sign, "No Smoking Allowed," calmly light his cigar, forgetful of the comfort and health of others?

What causes a man to embarass a gentleman or lady friend by proceeding to light a cigar and asking if the friend objects to his smoking? What has so blinded his sensibilites to the alternative he may be thrusting upon that friend, of choosing between a rude affirmative reply, and a more courteous lying reply with the ill effects of the tobacco? Has the higher nature been so changed by the tobacco habit that he fails to appreciate what an unkindness he may be thoughtlessly inflicting?

It is known that alcohol and other poisons do not first damage the lower, more mechanical parts of the brain. These are preserved to the last. It is the highest centres, those which most distinguish man from the brute creation, that first suffer from the poisonous effects of any drug. So we might expect that any effects of tobacco would be first seen in those qualities that distinguish the finished gentleman from the boor. And we should expect to find that the boor would be able to use tobacco for a longer period and more persistently without noticeable effect on that part of his morals commonly known as "manners," than the man who has been given the training of a gentleman.

A boor may smoke, and it will not make him anything else; a gentleman does not seem able to smoke without becoming something else. Can he afford it?—G. H. Heald, in *Good Health*, November 1910.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home December 24th, 1910, per s.s. *Cedric*: From Great Britain—Nephi J. Brown, Lester J. Robbins, R. W. Brown.

Baptisms.—A baptismal service was held at the Dover Corporation Sea Baths (London conference), Tuesday, December 20th, 1910. Six souls were added to this branch, Elder George Edward Anderson officiating.

At a baptismal service held in the Gorbals Baths, Glasgow (Scottish conference), December 22nd, 1910, two persons were baptized. Elders Lorenzo S. Burt and George W. Teasdale officiating.

A baptismal service was held December 23rd, 1910, in the baths at Birkenhead (Liverpool conference), when five persons were baptised, Elders D. Ray Shurtliff and J. T. Williams officiating.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson VI. Repentance.

Text: We believe that the first principles and ordinances of the gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; * * *—*Articles of Faith*, 4.

I. Nature of Repentance.

1. Conditions leading to repentance. (a) Conviction of guilt. (b) Desire to be relieved from the ill effects of sin. (c) Determination to forsake sin.
2. Elements of true repentance. (a) Confession of sin. (I. John 1: 8, 9; see also Psalms 32: 5; 38: 18; B. of M., Mosiah 26: 29, 30; Proverbs 28: 13; Doc. and Cov. 64: 7; 58: 43.) (b) Willingness to forgive others. (Matt. 6: 12, 14, 15; 7: 2; 18: 23-35; Mark 4: 24; Luke 6: 38; 11: 4; B. of M., III. Nephi 13: 14, 15; 12: 23, 24; Doc. and Cov. 64: 9, 10.) (c) Confidence in and acceptance of Christ's atoning sacrifice. (P. of G. P., Moses 5: 6-8; 6: 52; B. of M., III. Nephi 27: 5-7; see also II. Cor. 7: 10.)

II. Repentance a Gift of God.

(Matt. 3: 7, 8; Acts 26: 20; 11: 18; Romans 2: 4; see also II. Timothy 2: 25.)

1. Conditions under which this gift is bestowed—worthiness as shown by humility and faith "works meet for repentance." Acts 26: 20; see also Matt. 3: 8.)
2. Freely bestowed upon all who merit it.
3. Repentance not always possible. (a) Ability to repent may be lost. (b) The Spirit of God will not always strive with man. (Doc. and Cov. 1: 31-33: B. of M., Alma 34: 33.)

III. Repentance Essential to Salvation.

(Eccl. 7: 20: Romans 3: 10; I. John 1: 8; Isaiah 55: 6, 7: B. of M., II. Nephi 9: 24; Alma 5: 31-36, 49-56; 9: 12; Doc. and Cov. 1: 32, 33; 19: 4; 20: 29; 29: 44; 133: 16; see also Matt. 3: 2; Mark 1: 15; Luke 13: 3; Acts 17: 30; Doc. and Cov. 20: 29.)

1. All men guilty of sin and therefore in need of forgiveness. (Romans 3: 23; I. John 1: 8.)
2. Forgiveness conditioned on repentance.

IV. Repentance Here and Hereafter.

1. This life a probationary state, affording opportunity for repentance.

2. Missionary work among the departed implies possibility of repentance and reparation—Note Christ's preaching to the spirits in prison between His death and resurrection. (I. Peter 3: 19, 20; Doc. and Cov. 76: 73, 74.)

3. Neglect as to repentance in this life may render difficult any repentance hereafter. (Read carefully B. of M., Alma 34: 32-35.)

General reference: "The Articles of Faith," Lecture V. pp. 113-120.

SOMETHING UNUSUAL.

He hunted through the library,
He looked behind the door,
He searched where baby keeps his toys
Upon the nursery floor.
He asked the cook and Mary,
He called mama to look,
He even started sister up
To leave her story book.

He could not find it anywhere,
And knew some horrid tramp
Had walked in through the open gate
And stolen it, the scamp!
Perhaps the dog had taken it
And hidden it away,
Or else perhaps he'd chewed it up
And swallowed it in play.

And mama came down the stairs,
Looked through the closet door.
And there it hung upon its peg
As it had hung before.
And Tommy's face grew rosy red,
Astonished was his face,
He couldn't find his cap—because
'Twas in its proper place.

Emma Endicott Marran, in *Youth's Companion.*

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